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ABSTRACT

Developed as part of a multicultural research project conducted in the San Diego Community College District, this booklet presents the findings of an eight-member research team about various elements of Black American culture and history. The booklet begins with a brief history of Black Americans from the time of the arrival of the first slaves to the present day and includes an outline of changing racial attitudes and practices. The discussions that follow cover family life among slaves, the roles of male and female slaves, and the effects of slavery on Black Americans' self-esteem. The next sections discuss the relative privileges of freed slaves, the changes brought about by emancipation, the economic position of Blacks in the late 19th century, and the role of religion and education in the Black community. The following sections briefly consider educational, political, and cultural changes that have taken place during the 20th century. The next sections deal with the holidays celebrated by Black Americans; traditional foods and cooking styles, including recipes for the preparation of popular Black American foods; the differences between Black English and standard English and arguments for and against teaching Black English; and variations in clothing and their origins. The booklet concludes with annotated bibliographies of relevant social sciences and sociological resources and additional bibliographies citing materials on Black foods and language arts. (HB)

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CULTURAL VIGNETTE - BLACK AMERICANS

San Diego Community College District Adult and Continuing Education

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PREFACE*

On behalf of the committee, I welcome each of you to this unique workshop. When asked to be a keynoter, I realized that this is the first multi-ethnic continuous keynote speech given by persons of three different colors and cultures.

The opening remarks of the conference set the tone for the remaining events. As you are aware, our theme is: "We Are Different, Yet We Are One". So our jobs this morning are very unique. I have the honor of presenting the Black difference.

As I look into this rainbow audience, my thoughts are stirred to realize just how much we are one, like the rainbow. Our mixture of colors provide a calming realism that is too often taken for granted. Black people in America have the single distinguishable background of being brought here for reasons very different from what others voluntarily came for.

The desire to be a part of the rainbow began taking shape when Blacks began to communicate with each other. Since they had different languages, which exist also in this conference, a common ground-work had to be agreed upon. Blacks, we must remember, were in the midst of a society that believed and treated them as property, not as people. Music became the common language. Music became the vehicle to first get Black people together and, secondly, to show the white people that Blacks had minds in addition to strong backs.

Blacks have, over the centuries, added many more evidences of their mind in an effort to join the rainbow. Education over this period has been the life-line to the rainbow. We Blacks are asking you to join us in the quest for the rainbow. The common vehicle is learning about each other through, and with, education.

As you mingle among us today, bear in mind that we are the products of a strong and ever rising race of people, built by years of triumph over seemingly impossible obstacles, taught by thousands of unknown heroes and blessed by God over the years. We are different, yet we are one. Join us in the rainbow!

*Black keynote speech, "Join Us in the Rainbow", on Cultural Awareness Fair theme: "We Are Different, Yet We Are One: Dimensions of a Multicultural Society", delivered May 30, 1981, by Richard "Tip" Calvin, Jr., owner of Calvin's Bookstore, San Diego, California.

About the Black Research Team Members

IDA BELL is a native of New York City. During one year of working with adults, she has taught English as a second language, sociology, civil service review, business machines, and mathematics. She has earned the following degrees: Baccalaureate in the social sciences, Masters in urban debelopment, and a doctorate in law. Her motivation to teach stems from her own educational experience; she wants to give back what she has been given. Ida is a swimmer, church worker, reader, cook, and world traveller.

MARY ELLEN BOYER, of Swedish background, is from Imperial Valley where she grew up in a small town rich in many cultures including Mexican Americans, Blacks, Indians (native and from India), and Asians, as well as Anglos. She completed her degree at Indiana University of Pennsylvania, Indiana, where she taught at an area school for one year before moving to the San Diego area. She began teaching Child Development III out of the Educational Cultural Complex in the multicultural Paradise Hills area in 1967, and continues her class there, plus parenting classes for the San Diego Community Colleges and Grossmont Adult School. She has participated in numerous multicultural workshops, dialogues, and activities through the schools, her church, and the Lemon Grove community where she, her husband, and their three sons live with neighbors of several cultures.

DEBRA BROWN has been active in Black Studies for more than two decades. She has collected artifacts and treasures by Black artists which she enjoys in her home. Within, it looks like a gallery of international Black art. During the early 1960's, Debra co-founded, with her husband, the Afro-American Studies Department at Chicago State University. This versatile native Chicagoan

currently teaches physical education at Kearny High School and mathematics for Center City Adult School. She enjoys her son and husband, sports, community volunteering, and her San Diego lifestyle.

GARY GLECKMAN, Master Teacher for the Social Sciences, hails Los Angeles, California, as home. He has taught history and political science for six community colleges for six years. Both bachelors and masters degrees are in history, and he has earned a second masters in reading. Gary views teaching as his means to "put something into society, be it a knowledge of our heritage, political systems, or improvement and development of one's reading skills." Gary is a teacher-trainer for teachers of reading at San Diego State University. After work, he enjoys sports and politics.

JOANNE HILL is a native of Chicago. She became a reading specialist and went on through eight years of teaching reading and two years, so far, in Adult Education. While still in high school, studies of Black literature stimulated her interest in dialect, or "Black English." She has now carried this on through her research. Joanne enjoys being involved with young people and is attuned to establishing positive attitudes in them. Recquetball, piano and family round out her life.

GLORIA LYON is a Child Development instructor at San Diego Community College District City College. She was born, raised, and educated in Washington, D.C., where she received her B.S. and M.S. degrees in Child Development from the Howard University School of Human Ecology. Her work and research experience with young children has spanned more than 17 years, and includes the parent-child project with the Children's Bureau, technical assistance for the National Headstart Program, family life education with Family Service Association, and developing competency based students modules for Mott Foundation. She is an

active member of numerous professional organizations, and is an advocate for the rights and needs of children and their families. She lives in San Diego with her husband, son, and daughter.

SHARON McCRAY was born in Barron, Wisconsin. She attended elementary and high school in Minnesota. She graduated from Trintiy University in San Antonio, Texas, with a B.F. in Home Economics. She has worked as a utility Home Economist in Los Angeles, taught homemaking in South El Monte to students in the sixth through eighth grades, and as a consultant for various microwave companies. She has owned her own retail business and cooking school. Presently, she teaches Foods in the San Diego Community Colleges. She is also currently working as a representative for DuPont, and has her own cooking demonstration business. She belongs to the American Home Economics Association, the California Home Economics Association, and the San Diego Chapter of Home Economists in Business.

SEGUNDA TAN PONIFE ORDONA grew up and was educated in the Phillipines. After graduating from the Phillipines Art Institute of Dressmaking, she married a Naval Chief and moved to the United States. For thirty years, she was a full time homemaker and guided thirteen children into successful college careers. Later she earned a Bachelors of Vocational Education at San Diego State University, taught clothing five years in parochial school, and was one of the first clothing teachers at the San Diego Community College District Educational Cultural Complex. The musical, Warbride, a chronicle of a Filipino bride's life from her Filipino village through home maagement in the United States into a career, was based on Segunda's life! Her son wrote the musical score for the production. The founder and sponsor of the ECC Designers Club is active in cultural awareness and civic affairs.

JOHN SULLIVAN, team leader of the Black Culture team, was born in Chicago. After graduating with an English education major, he completed an educational psychology master's degree program, and is currently a Ph.D. candidate in education administration for the past 16 years. His enthusiasm for doing research in Black culture with language arts emphasis comes from his experience in counseling minority students. He felt that more knowledge in this area is currently needed. When he is not involved at school or with educators' organizations, John enjoys many diversified sports activities.

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HISTORIC BACKGROUND

The ancestry of most Black Americans can be traced to preslave days in Africa. In 1433, the Portuguese and Spanish began capturing Africans to use as slaves. In America, however, the Indians were used as indentured servants or slaves. In 1517, Bartolome de las Casas, Bishop of Chiapa, went to Spain to plead with Charles V to replace the Indians with Negro slaves, whom he considered better adapted to agricultural pursuits. His suggestion was approved, and the African slave trade was given a tremendous impetus.

It was in 1619 that Negro slavery was introduced into the English colonies of North America when a Dutch ship unloaded twenty Negroes at Jamestown. By 1660, slavery had evolved fully in Virginia and extended to the sister colonies up and down the Atlantic. After 1700, the supply of slaves multiplied rapidly, especially in the colonies which produced tobacco, rice, sugar and indigo.

In 1780 Pennsylvania abolished slavery. Other northern states followed suit. In the South however, the invention of the cotton gin brought the prospect of enormous profits to be gained from farming the land. Slave labor was seen as the way to secure those profits.

While a few individulas denounced the practice of slavery, most people viewed the institution as an acceptable norm. As early as 1671, George Fox, a Quaker, preached against the evils of slavery, but it was not until 1783 that the Quakers organized an antislavery society.

In Britain, slave trading was abolished in 1807, but it was not until 1833 that Parliament voted for the emancipation of slaves in all territories under British control. Other countries followed their lead, and finally in 1865 the United States declared the Emancipation Proclamation.

The Emancipation Proclamation freed the slaves legally, but there were centuries of white attitudes towards Blacks and the Black people's own self-image that still bound minds. The last century has been marked by a gradual growing away from the false racial theories that were propagated during the centuries of black slavery. Two outstanding figures in this

growth are Malcolm X and Martin Luther King. Malcolm X challenged the very fabric of American society's treatment of Blacks. He destroyed the mystique surrounding whites as somehow superior. Martin Luther King also called attention to the racism against Black people, making the country aware of the lynchings; poor education, health care and housing; and limited employment opportunities for Blacks.

Against very difficult odds put in the way by whites who still harbor negative feelings about people of different races, Blacks are gradually emerging into the mainstream of American society, making important contributions to the country in leadership and intellectual growth.

FAMILY LIFE AMONG SLAVES

Family and home life among slaves had virtually no value to their owners. Slavery was looked upon as an economic proposition, and policies were pursued that provided the highest economic profit.

Slave marriages were not legally binding. As a result, a marriage ceremony would rarely take any traditional form, although sometimes people would perform some symbolic act, such as jumping over a broom, to satisfy the human need for some sign of the change in status.

Commitment in marriage was difficult for the slaves because the husband and wife could be separated at any time by the master. As a result, a couple usually went into a marriage with the idea that it would last as long as their mutual attraction and love or until the master separated them. No lifelong commitment was made, although there was a great pride in being faithful. In general, the relationship was considered more important than formal sanctions. In fact, marriage was uncommon, and most children were born out of wedlock.

As a result of the disjointed situation regarding marriages and families, elderly people and children often were left unprotected. Because of the white dominance, slave parents were not authority figures for their children, and often a child would not even know his own father. It was not

considered important for a father to take any responsibility for his children, and the woman's role with her children was considered much more important than her role as a wife.

A fecund black woman was highly valued because of her ability to produce more potential slaves. However, often the birth of slave children went unrecorded, and the infant mortality rate was high partly due to poor nutrition during pregnancy and infancy. Infanticide was sometimes practiced, and often children were given away to relatives.

A slave mother was allowed little time to relax and spend time with her own children, dealing with their emotional and physical needs. In addition, slaves were kept illiterate by law. There were severe repercussions if it was discovered that a slave could read. Schooling was allowed for the foreman and mulattos (a Black with one white parent), and slave children spent some time studying with the master's children. Sunday school was also allowed.

Slavery has had a major effect on the self esteem of Blacks and the destruction of their native culture. Black women were viewed as sex objects by white men, and Black men were valued by whites only as laborers. Because they were allowed no responsibilities, and because of the way they were perceived by their masters, Black men were forced into a perpetual childhood. The master's ideology would be imposed on them, and they were isolated from the outside would.

Black children were taught the rituals and attitudes of servitude and docility from the time they could talk. Aggression was crushed as early as two. Because their mothers were kept busy with the white family, they were left alone at an early age, and they had few toys, books, or play areas with which to develop motor and intellectual skills.

The role of servant was instilled early. Black chilren would perform 24-hour duty for their white counterparts. They slept on the floor beside the white children's beds, and attended to the minor needs of the child master. Sometimes they would be required to test something potentially dangerous before the white child was exposed.

FREEDMEN

In the late 1700s, freedmen, those who had obtained freedom from slavery, bagan to organize to support one another in the environment which tended to be hostile towards Blacks. Membership requirements in these groups varied, but usually specified that the participants led an orderly and sober life. Churches, Black lodges, and a sense of community sprang from these groups.

While there were some privileges enjoyed by freedmen, there were still restrictions placed upon them by the white society. For example, freedmen were required to show papers documenting their free status on demand. If they did not have the papers on them, they faced arrest and return to slavery.

A newly freed Black carried with him the attitudes he had absorbed as a slave. Little affection was shown towards their children, and discipline was harsh. As time progressed, however, they grew in family responsibility.

Early marriage was frowned upon by freedmen, and a dark colored man was considered more desireable by women because light colored men had a reputation for being poor providers and unfaithful. As a rule, a young man looked for a hardworking wife, while a young women sought security. A middle aged man tended to seek a woman with feminine graces, while his woman would look for a hardworking partner who would be a good father to her children.

As is true in most cultures, older men and women sought companionship in marriage.

Usually when a slave was freed, he or she would immediately move to another place and change his name. The new start was then possible. If a couple was freed, the wife usually chose the place of residence. Once freed, individuals often tried to rescue others or buy other family members. Freedmen's homes were often used for the underground railroad.

Change did not come immediately after the Emancipation Proclamation, but gradually Blacks began to move into the mainstream of American society.

Without the danger of being separated from a spouse, attitudes towards marriage changed. For some it became a form of self discipline, for others the evidence of their freedom. Proof of marriage was required to register births. Legitimate births became the norm.

In the rural south, many Blacks remained as poor farming tenants. However, from 1870 to 1900, most Blacks were better off than the new white immigrants arriving from Europe who came with only the possessions they could carry and no knowledge of the English language. Blacks did face discrimination, though, when they tried to break out of the narrow circle of occupation that were typical for them.

Although most Blacks were not Christians at the time of the Civil War, many became converted during the period of emancipation. Baptists and Methodists were most active in bringing the faith to the Blacks. They maintained separate churches, partly because of the discriminatory treatment and lack of welcome they felt from the white congregations, and partly because they preferred a more meaningful worship for themselves.

Education for Blacks was still inadequate after the slaves were freed. Black children were kept separated from whites, and teachers in the Black schools were often poorly educated themselves. Seeing the problem, the Morrill Act of 1890 was passed to provide aid and grants for Black colleges.

BLACKS IN THE EARLY TWENTIETH CENTURY

Great educational gains were made for Blacks in the first half of this century. Domestic art schools and organizations began such as the Women's Industrial Club and the Palmer Memorial Institute; the Journal of Negro Education was established in 1932, and various other organizations arose to support Black education.

The Southern Association was also established to improve and accredit schools, and the need for equality with white standards of education was pushed. Blacks wanted a parity with salary, school facilities and equipment. In 1951, the Brown vs. Board of Education decision marked a change from separate schools to a concept of integrated schools.

Because of the improvements in education, the 1930's saw the beginnings of a change for Blacks. A Black middle class was growing, and with it came more assimilation into white society and the adoption of white behavior and social mores.

Still racial problems continued. In the northern cities, contact between Blacks and whites was minimized, and in the South, Blacks were still perceived as less than human beings.

The massive movement of Blacks from the rural south to the northern cities also created tensions. The Black churches rose up to meet the needs. The Catholics set up the Oblate Sisters of Providence and the Black Pentecostal groups formed the Church of God in Christ, the largest Black church.

In 1920, Marcus Garvey began a movement to instill pride in being Black, called the United Improvement Association, and in 1930, Black Muslims became a strong social force. They developed a strict code for families with the men as leaders and the women as decorous, sober, sexually disciplined, and industrious people.

BLACKS IN THE 1960's, 1970's, AND 1980's

The 1960's were a time of radical growth and change in America for all peoples, including Blacks. Under the leadership of men such as Malcolm X, who believed that change could only occur through violence, and Martin Luther King, who advocated civil disobedience as a means for bringing about improvements, Blacks were given a rallying point to demand fairer treatment from whites.

The "Black is Beautiful" movement was also important. It focused on the fact that it is good to be Black. There is no need to try to become

more white, be what you are and enjoy all the good that that means. The movement had a two-fold thrust. It helped improve black people's self image, and it improved white people's attitudes towards Blacks. One interesting social outgrowth of this movement is the almost universal popularity of the "Afro" hairdo.

While pockets of prejudice still exist, the effects of the generations of campaigning, organizing and suffering endured by the Blacks are finally being seen. More and more Blacks have moved into professional positions and separation of Blacks and whites, while it still exists, is becoming less.

Any culture that lives in a foreign country for hundreds of years eventually becomes melded into the new culture. Subtle differences may be maintained, and of course the cultural heritage will be different, but in the main, people tend to be socialized into whatever culture they are living. Blacks in this country are as diverse as whites, making it impossible to generalize about cultural traits. They are Americans with all the cultural ramifications that come with that heritage.

HOLIDAYS

Because Black Americans, for the most part, have lived in the United States for so many centuries, most of the holidays they celebrate are the same as those observed by white Americans.

In addition, a large number of Blacks celebrate Martin Luther King's birthday in memory of his contributions not only as a Black man, but as a proponent of civil rights for all people. There is a continuing campaign being waged to make his birthday an official national holiday.

Malcolm X, who was largely responsible for destroying the mystique surrounding white people as somehow supernatural, super-intelligent and generally superior, is less known among Blacks, although some people do observe his birthday.

A holiday celebration unique to Black Americans is Kwanza or Black

Christmas. It was established by San Diegan Maulana Ron Karena to provide an African identity for Blacks. It is a time for family to come together, to reinforce the unity of Black people, and to reaffirm basic values and beliefs.

The seven-day celebration begins on December 26 and continues until January 1. Based on the traditional African harvest festivals, the holiday combines elements from varying African traditions. The word Kwanza comes from the Swahili phrase "matunda ya kwanza" which means the first fruits.

Each day of the holiday is marked by a ritual ceremony. Involved in the ritual are certain symbolic items. The mikeka is a straw mat on which all the other items are placed. As a traditional item, it symbolizes the foundation of tradition for the African races. It is normally spread out on a table or floor.

The kinara is a seven-candle candelabra with three candles on each side and one in the middle. It is placed in the center of the mikeka, and each day a different candle is lit.

The candles symbolize seven basic values known as the Nguzo Saba. The seven principles are emoja (unity), kujichagulia (self determination), ujima (collective work and responsibility), ujamaa (cooperative economics), nia (purpose) and kuumba (creativity). Each night, when a different candle is lit, the leader of the family will talk about the value or principle represented by that candle.

Also placed on the mat or mikeka are ears of corn which represent the offspring of the parents of the house. They signify the ability of the children to bear and raise their own families. Normally there are as many ears of corn on the table as there are children in the family.

On December 31, the last night of Kwanza, the families throw a large dinner, inviting as many relations in the extended family as possible. The adults stay up all night feasting and celebrating with both ancient African customs and modern American ones.

On January 1, the last day of the holiday, the children receive

presents, known as sawadi. These presents represent the fruits of the parents' labor and the rewards of the children.

Although there are groups of Blacks who do celebrate Kwanza, most families prefer to celebrate the Christmas season in the traditional American ways.

FOOD

Cooking was one of the first creative art forms of Black Americans, and the food preparation of the Negro American has had a large impact on the diets of American whites.

From slavery to World War II, Blacks controlled the kitchens of white America. Masters of the household would instruct the slave or servant cooks on the English style of cooking. The cook then added her own techniques, brought from Africa, thereby combining both the cookery of Africa and England for a unique taste which has now come to be referred to as "soul food."

In Louisiana, where the French and Spanish cooking styles were blended with the African flavors, creole cooking emerged. This food is prepared with rice, okra, tomatoes, peppers and high seasoning.

Because of the disparity of wealth, the food cooked for the masters in the plantation house differed greatly from that cooked for the field hands.

As a rule, each plantation was a self-sustaining village and farm. Overseers would manage the farm and crops, raising cattle, sheep, pigs, goats and fowl which were slaughtered for the main table. These meats were supplemented with catfish, perch and black bass caught in the Southern rivers, shellfish such as oysters, shrimp and crab if they were available, and wild game such as deer, duck, geese, partridge, dove and turkey.

There was always a dairy where fresh milk, thick cream, butter and buttermilk were on hand. These were stored in the springhouse along with other perishables before iceboxes were invented.

Under the direction of the mistress of the mansion, who did no menial labor, but who coordinated the meals and running of the house, the

finest cuts of meat would be prepared for the house residents. These would be seasoned with the finest spices and prepared with the best ingredients available.

Every meal included hot hot breads. Some of these were beaten biscuits, Sally Lunn (light rolls, crusty on the outside and light on the inside), and cornbread made without sugar.

Desserts differed with the season and day of the week. When the weather was cold, orange-lemon wine jelly, prune or date souffle, rice or bread pudding or baked custard with caramel sauce was likely to be served. Pies alternated with puddings and souffles. Common pies were fruit pies such as huckleberry or wild blackberry. Of course, sweet potato pie was a favorite.

Cake making was an art in the South. Servants would bake blackberry jam cake with caramel icing, rich chocolate cake with real fudge frosting, angel food flavored with rosewater, coconut cake with boiled icing and hickory nut and pecan cakes.

Brick ovens, built into the kitchen wall, were used for baking. Bundles of fagots would be burned in the ovens until the bricks were sufficiently heated. Then the ashes would be raked, and the dish to be cooked popped in. The iron door was securely closed, and the food remained there until the cook, who knew by experience when it was done, removed it. There were, of course, no regulators. Cookbooks suggested that one bake in a quick (hot), moderate or slow oven.

The preserving of fruits and vegetables was also done in the home kitchen which was usually in a brick or stone building separated from the main dwelling because of fire hazards.

The food for the field slaves was not as opulent, although with creativity and imagination, women managed to develop a varied diet. A field hand was given leftovers considered undesirable fo the master's household such as the tails, ears, feet, nose and head of the pig. From these, women would make hogshead cheese. The intestines of the hogs were used to make chitterlings which have today become a delicacy.

Greens such as turnips, collards and cabbage were inexpensive to

grow. The slave master would grow them for the slaves to provide medicine and food. The slave, using his skills in cooking, found the greens tasty when they were cooked with the scrap meat.

Sweet potatoes, corn and corn-meal were considered an important food for the slaves. The corn-meal evolved from the slave's knowledge, gained in his homeland, of beating the grains into a meal.

At first the sweet potato was only baked. As time went on, however, the field slave developed other means of preparing the vegetable so that now there are many creative ways of preparing the sweet potato, including candied and sweet potato pie.

The pound cake is a favorite among Black Americans. Recipes for the cake have been handed down through several generations. Other favorites are egg custard, blackberry cobbler, ambrosia, rice pudding, corn pudding, rhubarb, and of course, sweet potato pie.

After the Civil War, many Southerners, including the plantation owners, suffered hard times. Then was when the Southern housewife remembered the food of the Negro cook. Many an impoverished ex-planter sat down to hearty meals of corn bread, collard greens, blackeye peas washed down with sassafras teas. Grits became a staple, as well as rice, potatoes, yams, peanuts, and other inexpensive local fruits and vegetables.

Watermelon was used both for the fruit and the rind which was marinated into crunchy sweet pickles. Ground or Jerusalem artichokes grew wild along the roadsides. The roots were scraped, boiled and served hot with butter or chilled and made into salad or pickled with vinegar, sugar, turmeric and other spices.

Today, the African American has been able to retain many elements of his ancestor's cooking styles. For example, sauces and gravies are a big part of "soul" cooking, just as they have been in West Africa. In making the sauce, any number of ingredients, such as lemon or vinegar, may be used as a base. The important point is that soul food is not dry food. Almost all meals are served with some sauce or gravy.

Peppers are the most liberally used spice in West African cooking. Although African-Americans do not use as much hot pepper as their ancestors, hot peppers are still an important ingredient in soul cooking. In addition to black pepper, soul food is prepared with hot red peppers, either fresh, fried, roasted, or pickled. Fresh and dehydrated pepper flakes are added to sauces, gravies, meat, fish and vegetable dishes.

Black Americans consider onions an essential flavoring for many foods. Also used are tomatoes, carrots, celery, garlic and parsley. Seeds and nuts play a minor role in soul cooking.

Soul cooking includes stew, many made from the same types of beans used by the Africans. Cowpeas, blackeyed peas, kidney and lima beans are cooked regularly.

Bread is a staple of soul food. It is served at every meal, and sometimes several different kinds of bread will be served at a time. For most of the African-American's history, his breads have been made of corn-meal.

RECIPES

Chitterlings, or chitlins, are the intestines of pigs. If well-prepared, they can be very tasty, although they don't smell very good while they are cooking. They should be washed clean and turned inside out before cooking. The fat should be removed.

CHITTERLINGS

1 red pepper, cut up
1 clove garlic, minced
10 lbs. chitterlings

Wash chitterlings thoroughly. Trim fat, leaving small amount on chitterlings for seasoning. In large saucepan, cover chitterlings with water. Add red pepper, and garlic, 1 Tbsp. salt, and 1 Tbsp. pepper. Cook until tender, about 5 hours or until done. Drain and cut in serving-size pieces. Serve at once.

Yield: 6-8 servings.

GUMBO FILE

Brown 2-3 lb. fryer that has been seasoned with flour in large skillet. Remove chicken. In same pan, brown 2 lbs. okra, 2 medium sliced onions. Add chicken with 1/4 lb. diced cooked ham, a lb. can tomatoes, 1 can (49 oz.) chicken broth, 2 C. water, 1 bay leaf. Drain 1 pint oyster; add liquor to pan. Cover, simmer 1 1/2 hours. Add oysters, 1 lb. shelled, deveined shrimp, 1 lb. crabmeat. Simmer 5 minutes. Sprinkle with gumbo file'.

BACALAJ (Back-a-Law)

Dried codfish--this fish is bought in large sheets. It is filled with salt to dry it and preserve it. Boil the sheets of fish in a large kettle or deep pan several times. Each time you boil, pour the water off and boil it again until all of the salt is out of it. After boiling five or six times, chop or dice it up.

Dice up celery, onion, green peppers, tomatoes (fresh) and saute them in vegetable oil along with chopped red peppers, marjoram, oregano, salt and black pepper. After the vegetables have sauteed, put the chopped cod with a bit of water and let it simmer for about three minutes. Add a couple of cans of tomato sauce--add hot sauce or tobasco sauce to make it hot. Put on top of mixture and simmer.

In the meantime, cook some rice. Serve with rice and cold beer.

BLACK-EYED PEAS AND RICE (Hoppin' John)

1/2 lb. sliced salt pork
1 lb. dry black-eyed peas
2 qts. water
1 1/2 C. long-grained rice

Fry salt pork in Dutch oven to render fat. Remove pork from fat with slotted spoon, add water, black-eyed peas, cover and cook over low heat. After 1 hour of cooking, test peas for taste and add salt if needed. When peas are tender, add rice, cover and simmer intil water is absorbed.
Yield: 10-12 servings.

STUFFED HOG MAW (STUFFED HOG"S STOMACH)

2 hog maws (cooked)
4 C. cornbread dressing
2 lbs. Italian sausage, cut-up
1/2 onion
Salt and pepper to taste

Mix cornbread dressing with sliced sausage, onion, and salt and pepper. Stuff hog maw, bake for 30 minutes at 350°.

HOG'S HEAD

Both Hog's head and Hog's maw are cooked on New Year's Eve as a tradition. The whole head of the hog is used--teeth, nose, and all. To cook it, put the head in about 3/4 pot of water and cook it like pigs's feet--a very long time. Later, black-eyed peas can be added.

HOG'S HEAD CHEESE

4 pig's feet
2 pig's ears
1 pig's head
1 bunch celery, including leafy tops
2 medium-size onions, sliced
2 bay leaves
1 C. vinegar
1 tsp. black pepper
1/4tsp. Cayenne pepper
3 Tbsp. pickling spice

Place pig's head, feet, and ears in large, deep pot, and add water to cover. Add all seasonings except vinegar; cover pot and boil over low heat 2-3 hours or until meat leaves bone. Mince meat coarsely; arrange in mold or pan. Add vinegar to juice remaining in pot. Pour this liquid over meat in mold; refrigerate until mold has set, or congealed. When cold, slice and serve.
Yield: 12-14 servings.

PIG EARS

3 lbs. pig ears--whole or halves
2 Tbsp. pickling spice
3 Tbsp. red crushed pepper
2 Tbsp. vinegar

Put pig ears in large pot--cover with water. Add all ingredients to pot. Let cook on medium heat about 2 hours or until meat is tender.
Yield: 8 servings.

PAN-FRIED CHITTERLINGS

Dip boiled chitterlings in cornmeal. In skillet, panfry chitterlings in hot shortening until brown. FOR DEEP-FAT FRIED CHITTERLINGS: Dip boiled chitterlings in egg, then crushed saltine crackers. Fry in deep hot fat, 370°, till brown.

SWEET POTATO PONE

4 C. shredded raw sweet potato (1 lb.)
1 C. water
1/2 C. packed brown sugar
1/2 tsp. salt
1/4 tsp. ground ginger
1 Tbsp. butter

Combine potatoes, water, sugar, salt, and ginger; turn into a 1 qt. casserole. Dot with butter. Bake at 350° till potatoes are tender and carmelized, stirring occasionally, about 2 hours.
Yield: 4 servings

SWEET POTATO PIE

4-6 medium sweet potatoes
4-6 eggs
2 sticks of butter
1/4 C. milk
2 1/2 C. sugar
Nutmeg to taste
2 Tbsp. flour
One 9" pie crust

Boil potatoes to soft, and well done. Mash all lumps to smooth consistancy. Mix with butter, sugar, eggs, flour, stir well. Add milk, then nutmeg. Pour mixture in pie shell and bake at 350° for 2-2 1/2 hours. Cool to serve.
Yield: 6-8 servings.

SWEET POTATO PUDDING (East Africa)

6 medium-sized potatoes (about 2 pounds) peeled and cut into 1/2-inch cubes
3 C. milk
1 C. heavy cream
1/2 C. sugar
1/2 tsp. ground saffron OR 1/2 tsp. saffron threads, pulverized with a mortar and pestle
1/2 tsp. ground cardamon

Bring 1 qt of water to a boil in a heavy 2-3 qt. saucepan. Drop in the sweet potatoes and cook briskly, uncovered, for 25-30 minutes, or until the potatoes are tender. Drain the potatoes in a sieve or colander and return them to the pan.
Stir in the milk, cream, sugar, saffron, and cardamon. Bring to a boil over moderate heat, stirring frequently with a wooden spoon. Reduce the heat to low and, stirring from time to time simmer uncovered for about 1 hour, or until the potatoes are reduced to a puree and the mixture is thick enough to hold its shape almost solidly in the spoon. With the back of a spoon, rub the pudding through a fine sieve into a serving bowl. Serve at room temperature or refrigerate the pudding for 2-3 hours, or until thoroughly chilled. Just before serving, sprinkle the top with a little additional ground cardamon, if you like.
Yield: 6-8 servings.

AMBROSIA

2 13 1/2 oz. cans (3 c.) frozen pineapple chunks
5 medium oranges
2 fully ripe bananas
2 C. white seedless grapes
1 (3 1/2 oz. can) flaked coconut
1 (17 oz.) bottle ginger ale
Whole Maraschino cherries

Drain pineapple, reserving syrup. Pare oranges with sharp knife. Remove section. Reserve juice to make 2 cups orange sections.

Peel bananas, slice on bias, and place in the reserved orange juice. For beautiful arrangement use a crystal bowl and keep the pineapple, oranges, bananas, and grapes separated. Place half of each fruit in bowl, sprinkle with half of coconut; top with remaining fruit.

Pour reserved pineapple syrup overall; chill thoroughly. At serving time, pour ginger ale over. Sprinkle with remaining coconut and dot with whole maraschino cherries.
Yield: 8-12 servings.

COLLARD GREENS

2 lbs. ham hocks, neck bones or salt pork
3 lbs. collard greens
1 dried pepper pod, small
1 bell pepper
2 tsp. bacon drippings, salt and pepper to taste

Place meat in pot, cover and boil for 1 hour. Add Collard Greens thoroughly cleansed and washed. Cut up bell pepper and other ingredients. Bring to boil and cook until tender; 1 hour. Serve with meat portions, sliced tomatoes, okra, sprinkled with pepper sauce.
Yield: 8 servings.

TURNIP GREENS WITH CORNMEAL DUMPLINGS

1 beaten egg
3 Tbsp. butter or margarine, melted
1 1/2 C. white cornmeal
1 tsp. baking powder
2 medium ham hocks
3 lbs. turnips
1/2 C. flour
1 tsp. sugar
2 lbs. turnip greens
1/2 tsp. salt
2 1/2 qts. boiling water
1 tsp. salt
1 small onion, diced

Put ham hocks in large pot, cover with water and cook 1 hour. Add greens, turnips, and 1 tsp. salt. Simmer covered for 2 hours. Remove 1 cup pot liquor from kettle. Thoroughly stir together cornmeal, flour, baking powder, sugar and 1/2 tsp. salt. Stir in butter or margarine and the 1 cup pot liquor. Stir in egg and onion. Spoon one rounded teaspoon at a time into simmering greens. Cover and simmer 30 minutes.
Yield: 6 servings.

HAM HOCKS AND GREENS

Completely cover 2 lbs. ham hocks with water in large pot. Bring to boil, then simmer uncovered 3-4 hours. Saute 1/4 lb sliced salt pork in 350° oven until crisp on all sides. When hocks are done, stir in salt pork and its fat with 1 cup finely chopped onions, 1 tsp. sugar, 2 bunches washed and cut-up greens. Cover pot. Simmer 45 minutes.

Yield: 4-6 servings.

YASSA AU PO LET (FROM SENEGAL)

1 frying chicken, cut in serving pieces
8 Tbsp. lemon juice
8 Tbsp. vinegar
1/2 C. peanut oil
2 large onions, sliced
1 tsp. salt
1/2 tsp. pepper
1 large pimiento or 1 (4 oz.) can pimentos, chopped

Put pieces of chicken, chopped pimientos, salt and pepper into a bowl. Add lemon juice, vinegar, and 2 tsp. peanut oil. Soak chicken in marinade for 10 minutes. Heat remaining oil in heavy pan and saute chicken until brown. Remove and set aside. Saute onion slices until yellow. Add the marinade, then the chicken. Add 1/2 C. water. Cover and cook until tender. This sauce can also be used for fish fillets.

GROUNDNUT STEW

1 stewing chicken, cut into serving pieces
2 C. water
1 green chili pepper, seeded and minced
  -OR- 2 canned, peeled green chilies, chopped
1 C. roasted peanuts, shelled and skinned
  -OR- 1/2 C. smooth peanut butter
1 tsp. white pepper
2 tsp. salt
1/2 tsp. ground red chili pepper
2 large onions, sliced
4 eggs, hard-cooked, peeled, served whole
4 oranges, sliced
Grated fresh coconut from 1 coconut or 1 1/2 C. packaged coconut

Mince peanut. Mix peanuts or peanut butter with water. Put in heavy stewpot. Add chicken, chili pepper, red and white peppers, salt and onions. Stew until tender. When serving, top the stew with hard-cooked eggs (1 per person). Place on platter with orange slices and coconut around it. Serve with yams and crusty bread.

LANGUAGE

Unlike the more recent immigrants to America such as the Vietnamese who are struggling to learn the English language, most Black people in this country speak English as their native tongue. However, a dialect has evolved, called Black English, in which the syntax, vocabulary and pronounciation differ from standard English.

As is true in other dialects, Black English is highly structured and consistent whithin its own language syntax. For example, a number of non-standard phonological patterns occur with considerable frequency. A few examples are dropping of certain final consonant sounds, omitting the sounds represented by "r" and "l," substituting sounds such as "th" to "d," and omitting some inflectional endings. The result is that many groups of words that are pronounced differently in standard English sound the same when spoken by a Black English speaker. Examples are told-toe-toll; road-row; past-pass; find-fine; seed-seat-sea; hold-whole; and called-call.

In Black English, often a written letter symbol will represent a speech sound different from standard English:

Standard English	Black English	Standard English	Black English
that	dat	nothing	nuthin
get	git	going	gon
other	udder	thirst	tirs
touch	taut, tech	heard	hud
poem	purm	girl	gul
right	rat	I'm	ohm, ahm
help	hop, hep	earned	earnt

There are also vocabulary differences between Black and standard English, although many of the once-unique expressions in Black English have been adopted into teenage slang. For example, in standard English to rap means to knock. I rapped on the door. In Black English a rap session is a discussion. Many teenagers use the word in the Black English sense.

However, some word uses in Black English still remain distinct to that language. In the standard English sentence, "The man is here," the man would refer to any man. In Black English, "the man" refers to a person in authority, usually a white man.

While many whites perceive Black English as a substandard dialect, Blacks consider it a special way of communicating. It allows them to couch hidden meanings into a style of language which they have developed into their native tongue.

There are two schools of thought regarding the perpetuation of Black English, particularly in the schools. On the one side are those who believe that Black English is a device to give identity to Black people and any effort to eradicate it is racist. Those with that view-point claim that to retrain a Black child to speak standard English is to tell that child that his language and culture are defective, unacceptable in the white world.

On the opposite side are those who contend that Black English is not a complete, universal language (many Blacks do not speak it), and that to teach it in the schools is to handicap the child who must eventually have to operate in an environment where it is not considered acceptable.

Those in the middle believe that Black English plays an important role in giving a cultural identity to Black people and in providing them a form of expression unique from white people. Therefore, it should be respected and protected. On the other hand, Black people do need to operate successfully in a country where a specific, standard form of English is spoken, and to do well, they must learn to speak that language accurately. Briefly, they believe that Black children - and adults - should be taught to be fluent in both languages.

CLOTHING

African clothing has had an impact on fashions and designs in the United States. We can see the influence not only in styles of clothes, but also in the use of colors and decorations.

Perhaps most well known in this country is the caftan, and ankle-length garment, often striped, with flowing sleeves. Originally from Turkey and the other Middle Eastern countries, the caftan made its way into Africa with the immigration, and from there to America. A versatile garment, it can be worn as a lounging gown or a formal evening gown--and everything in between, depending

on the fabric it is made out of and the elaborativeness of its decoration.

Another dress that traces its origins to Africa is the tube dress or skirt. That is basically a length of material sewn into a tube. To make it more comfortable, it is usually made of stretch material, and often, in this country, the dress will have spaghetti straps to help hold it up.

The Xhosa skirt is a wrap around, A-shaped skirt usually made out of a solid colored material and decorated with wide black braid in parallel rows around the hem. This style, worn by the women of the Xhosa tribe in southern Africa, is considered very stylish in this country for an evening or hostess skirt.

African crafts can also be seen in our apparel. The technique for looping, used extensively in Liberia, is sometimes used here to make string vests and jackets. The same looping is also used to make handbags that conveniently stretch to accommodate whatever is put inside.

The use of feathers and beads, both for jewelry and decoration on clothes, has its origins in Africa. African bead work can be very elaborate, and is an important accessory to embellish an outfit. Feathers, too, are worked into the fabric of clothes or worn separately as additional decoration.

The doek, a bandana-like head covering that wraps around the head and is tied at the nape of the neck, is almost universally worn by native women in southern Africa. American women with the facial features and bone structure to take the severity of the style look remarkably sophisticated in this African headdress.

Perhaps the greatest influence African clothing has had on American designs is in the use of color and design. The Africans tend to enjoy placing bold colors next to each other, creating an unexpected but very vibrant and pleasing effect. This spirited use of color is becoming more popular in the United States as the fashion designers unabashedly put colors such as magenta and yellow or bright green and turquoise together.

The use of bold, geometric patterns and designs, and the random effects created by tye dying and other hand-dyed techniques on fabrics, is another trend that comes out of Africa. To a native African, many of the designs are

symbolic, telling a story or legend or representing a deep-running philosophy of life. To most Americans, however, they are a delightfully bold expression of design and taste.

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Cultural Awareness in a Multicultural Society

ETHNIC HERITAGE SEARCH KIT

California Community Colleges
Innovative Program

1980-81 Fund for the
Improvement of Instruction

Adult and Continuing Education

SAN DIEGO COMMUNITY COLLEGE DISTRICT
3375 Camino del Rio South, San Diego, CA 92108

ETHNIC HERITAGE SEARCH KIT

San Diego Community College District

adult instructors researched and wrote cultural vignettes for Black, Mexican,. and Vietnamese cultures. The data obtained from their research was used to develop the **Ethnic Heritage Search Kit.**

Through testing of the kit, the researchers found that it increases students' and teachers' cultural awareness, expands interest in a targeted culture's heritage, and improves communications between members of different cultures.

The Kit contains:

1 A sound-strip entitled: "The Importance of an Ethnic Heritage Search."
2 Guidelines for an individual's development in cultural awareness and step-by-step methods for initiating and completing a heritage search.
3 Selected samples of cultural vignettes for Black, Mexican, and Vietnamese cultures. (Samples point out biases inherent in cultural research. The findings suggest that awareness of these biases help individuals gain a broader perspective and reduce interpersonal conflicts resulting from cultural bias.)

The results of the research were presented in a multicultural fair which provided 700 San Diegans with an opportunity to learn about other cultures. The fair featured Black, Mexican, and Vietnamese cultural diversities, including points on how cultural variety can enrich our community.

Highlights of the fair included a fashion show, singing, dancing, ethnic food, arts and crafts, a puppet show, and workshops on the use of the **ETHNIC HERITAGE SEARCH KIT**.

The kit is designed to help individuals interested in gaining a deeper understanding of either their own or other cultures.

Dr. James M. Hardison
Dean of Instruction, Adult and Continuing Education
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*THE ETHNIC HERITAGE SEARCH KIT was developed through an Interdisciplinary Approach to Multicultural Education, a California Community Colleges Innovative Program, 1980-81 Fund for the Improvement of Instruction.

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- Improves attitudes among students
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- Broadens horizons
- Improves communication

ETHNIC HERITAGE SEARCH KIT

A step-by-step method for students and teachers to research their ethnic heritage and the ethnic heritage of others.

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Expanding our horizons in a multicultural society

Twenty-two San Diego Community College District Adult and Continuing Education instructors embarked upon a multicultural research project with feelings ranging from doubt to excitement. Their task, to research selected cultures and to develop a guide that could be used to improve understanding and communication among people from diverse backgrounds, seemed monumental.

Can Blacks, Italians, Vietnamese, Hispanics, and Irish learn to appreciate and understand other cultures as well as their own? Is it possible to incorporate a multicultural approach to teaching courses such as English, social sciences, and consumer and home economics?

As the instructors delved into their research, they became convinced that it is possible. All of the researchers felt a raising of their ethnic consciousness level which has spilled over into their attitudes in the classroom. Although the research was conducted by instructors, the procedures they followed may be repeated by any person or group wishing to systematically conduct an ethnic heritage search.